

## הלכות עבודת כוכבים • פרק רביעי

Complete Word-for-Word Interlinear • Navy &amp; Gold Edition

## CHAPTER PREVIEW

In this chapter, the Rambam guides us through the painful but necessary halachos of an Ir HaNidachas—a Jewish city that has been led astray to worship avodah zarah. We will learn about the severe punishments involved, including the stoning of the beguilers who instigated the rebellion, and the decapitation of the city's inhabitants who fell into this terrible sin. The Rambam outlines the strict scriptural requirements that must be met before a city can be given this status, emphasizing that this is not a matter for a local court, but a national tragedy that can only be judged by the supreme Sanhedrin of seventy-one sages.

We will also explore the specific conditions regarding who must lead the city astray, the required size of the population, and which cities are excluded from these laws, such as Yerushalayim and border towns. The chapter details the exact process of investigation, the call to teshuvah, and the ultimate destruction of the city's property and inhabitants if they refuse to repent, showing us the extreme measures the Torah takes to eradicate the poison of idolatry from the midst of Klal Yisrael.

*All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.*

## הלי א

## דין מדיחי עיר הנדחת ואנשי העיר

Halacha 1 • The Laws of Those Who Mislead a City and Its Inhabitants

מדיחי עיר מִיִּשְׂרָאֵל הָרִי אֵלֶּיךָ נִסְקָלִין אִם עַל פִּי שְׂלֹא עָבְדוּ  
worship that they did not though · even are stoned these behold from Israel a city Those who lead astray  
עֲבֹדַת כּוֹכָבִים אֲלֵא הִדִּיחוּ אֶת יוֹשְׁבֵי עִירָם עַד שֶׁעָבְדוּ אוֹתָהּ.  
it that they worshiped until their city the inhabitants of — they led astray but stars worship of  
וְאֲנָשֵׁי הָעִיר הַמִּדְּחִין נִהָרְגִין בְּסֵיף וְהוּא שֶׁעָבְדוּ עֲבֹדַת  
worship of on condition that they and that is by sword are executed that was led astray the city and the people of  
worshiped  
כּוֹכָבִים אוֹ שֶׁקִּבְּלוּהָ עֲלֵיהֶם בְּאֵלֹהֵי וְאִזְהָרָה לַמִּדִּיחַ  
for the one who leads and a warning as a god upon themselves that they accepted it or stars  
אֲנִי שְׁמִיעַ לֹא יִשְׁמַע עַל פִּי:  
your mouth upon shall be heard not as it is said from where is it derived

*This halacha details the capital punishments for those who lead a Jewish city astray into idolatry and for the inhabitants who follow them.*

## הלי ב

## התנאים לעיר הנדחת ודינה פשאינה מתקיימת

אִין הָעִיר נַעֲשִׂית עִיר הַנִּדְחָת עַד שִׁיהִיו מְדִיחֶיהָ מִתּוֹכָהּ וּמֵאוֹתוֹ  
 and from that from its midst its enticers that there will be until condemned a city is made the city Not  
 הַשִּׁבְט שֶׁנֶּאֱמַר מִקֶּרְבָּךְ דְּבָרִים יָגִיד "וַיִּדְּיָחוּ אֶת יוֹשְׁבֵי עִירָם".  
 their city the inhabitants of — and they led astray 14 13 Devarim from your midst as it is said the tribe  
 וְעַד שִׁיהִיו מְדִיחֶיהָ שְׁנַיִם אוֹ יֵתֶר עַל שְׁנַיִם שֶׁנֶּאֱמַר דְּבָרִים יָגִיד  
 14 13 Devarim as it is said two than more or two its enticers that there will be and until  
 "יֵצְאוּ אֲנָשִׁים בְּנֵי בְלִיעַל וַיִּדְּיָחוּ אֶת יוֹשְׁבֵי עִירָם". וְעַד  
 and until their city the inhabitants of — and they led astray worthlessness sons of men there went out  
 שִׁיִּדְּיָחוּ רַבָּהּ. וַיִּהְיוּ הַמְּדַחֲיִין מִמָּאָה וְעַד רַבּוֹ שֶׁל  
 of the majority and up to from one hundred the enticed ones and there will be its majority that they lead astray  
 שִׁבְט. אֲבָל אִם הִדַּח רַבּוֹ שֶׁל שִׁבְט דָּנִין אוֹתָם בִּיחִידִים שֶׁנֶּאֱמַר  
 as it is said as individuals them we judge a tribe of the majority was enticed if but a tribe  
 דְּבָרִים יָגִיד טַז "יֹשְׁבֵי הָעִיר" לֹא כָפָר קָטָן וְלֹא כָרַךְ גָּדוֹל. וְכָל  
 and any large a metropolis and not small a village not the city the inhabitants of 16 13 Devarim  
 פָּחוֹת מִמָּאָה כָּפָר קָטָן. וְרַבּוֹ שֶׁל שִׁבְט כָּרַךְ גָּדוֹל. וְכֵן אִם  
 if and so large is a metropolis a tribe of and the majority small is a village than one hundred less  
 הַדִּיחוּהָ נָשִׁים אוֹ קְטָנִים אוֹ שֶׁהִדְיָחָה יָחִיד אוֹ שֶׁהִדְיָחָה מְעוּטָה אוֹ  
 or its minority that was enticed or an individual that enticed it or minors or women enticed it  
 שֶׁהִדְיָחוּ מֵאֲלֵיהֶן אוֹ שֶׁהִיוּ מְדִיחֶיהָ מִחוּצָה לָהּ אִין דָּנִין בָּהּ דִּין  
 the law of in it we judge not of it from outside its enticers that were or on their own that they were enticed  
 עִיר הַנִּדְחָת אֵלֶּא הִרִי הֵן בִּיחִידִים שֶׁעָבְדוּ עֲבוֹדַת פּוֹכְבִּים וְסוֹקְלִין כָּל  
 every and we stone stars worship of who served as individuals they are behold but condemned a city  
 מִי שֶׁעָבַד וּמִמּוֹנָן לְיֹרְשֵׁיהֶן כְּשֶׁאֵר הָרוּגִי בֵּית דִּין:  
 law house of those executed by like the rest of goes to their heirs and their money who served one

*This halacha outlines the specific demographic and geographic criteria required to classify a city as an Ir HaNidachas, and the consequences if these conditions are not fulfilled.*

ה'ל"ג

דִּין עִיר הַנִּדְחָת בְּבֵית דִּין הַגָּדוֹל

Halacha 3 · A City Led Astray is Judged Only by the Supreme Court

אִין דָּנִין עִיר הַנִּדְחָת אֵלֶּא בְּבֵית דִּין שֶׁל אֶחָד וְשִׁבְעִים שֶׁנֶּאֱמַר  
 as it is said and seventy one of judgment in a house of except led astray a city judge We do not  
 דְּבָרִים יִזְהוּצָאָה "וְהוֹצֵאתָ אֶת הָאִישׁ הַהוּא אוֹ אֶת הָאִשָּׁה הַהִיא אֲשֶׁר עָשׂוּ  
 did who that the woman — or that the man — "And you shall bring 5 17 Devarim  
 out  
 אֶת הַדָּבָר הָרָע הַזֶּה אֶל שַׁעְרֶיהָ", יְחִידִים נִהְרָגִים בְּבֵית דִּין שֶׁל כָּל  
 every of judgment in the house of are executed individuals your gates" to this evil the thing —

שַׁעַר וְשַׁעַר וְאִין הַמְרָבִים נִהְרָגִין אֲלָא בְּבֵית דִּין הַגָּדוֹל:

the great judgment in the house of except are executed the many but not and gate gate

*This halacha establishes that while individuals who commit idolatry are judged by local courts, an entire city led astray must be judged by the Sanhedrin of seventy-one.*

ה'ל"ד

דִּין עִיר הַנִּדְחָת בְּעָרֵי מִקְלָט. יְרוּשָׁלַיִם, וּבִסְפָּר

Halacha 4 · Exclusions from the Laws of a City Led Astray

אִין אַחַת מִעָרֵי מִקְלָט נַעֲשִׂית עִיר הַנִּדְחָת שֶׁנֶּאֱמַר דְּבָרִים יִז ב "בְּאַחַד

in one of 2 17 Deuteronomy as it is said led astray a city is made refuge of the cities of one Not

שַׁעְרֶיהָ" בְּאַחַת עָרֶיהָ. וְלֹא יְרוּשָׁלַיִם נַעֲשִׂית עִיר הַנִּדְחָת לְפִי שְׁלֹא

that not because led astray a city is made Yerushalayim and not your cities in one of your gates

נִתְחַלְקָה לְשִׁבְטִים. וְאִין עוֹשִׂין עִיר הַנִּדְחָת בְּסִפָּר כְּדֵי שְׁלֹא יִכְנָסוּ

will enter that not in order on the border led astray a city do they make and not to the tribes it was divided

עוֹבְדֵי כּוֹכָבִים וַיַּחֲרִיבוּ אֶת אֶרֶץ יִשְׂרָאֵל. וְאִין בֵּית דִּין אֶחָד

one judgment a house of and not Yisrael the Land of — and destroy stars worshippers of

עוֹשֶׂה שְׁלֹשׁ עִירוֹת הַנִּדְחָת זֶה בְּצַד זֶה. אֲבָל אִם הָיוּ מִרְחָקוֹת עוֹשֶׂה:

it makes distant they were if but this beside this led astray cities three makes

*This halacha details which cities are excluded from being condemned as an Ir HaNidachas, such as cities of refuge, Yerushalayim, and border towns.*

ה'ל"ה

תֵּנְאֵי עִיר הַנִּדְחָת וְדִינָהּ כְּשֶׁלֹּא נִתְקַיְּמוּ

Halacha 5 · The Conditions for a Condemned City and the Law When They Are Not Fulfilled

אִין עוֹשִׂין עִיר הַנִּדְחָת עַד שִׁידְיָחוּהָ מִדִּיחָיָהּ בְּלָשׁוֹן רַבִּים וַיֹּאמְרוּ

and they say many in the language of its proselytizers they proselytize it until condemned a city make We do not

לָהֶן גִּלְגָּל וְנִעְבַּד אוֹ גִּלְגָּל וְנִזְבַּח אוֹ גִּלְגָּל וְנִקְטִיר אוֹ גִּלְגָּל

let us go or and burn incense let us go or and sacrifice let us go or and worship let us go to them

וְנִנְסַף אוֹ גִּלְגָּל וְנִשְׁתַּחֲוָה אוֹ גִּלְגָּל וְנִקְבַּל בְּאֵלֹהֵי וְהֵם שׁוֹמְעִים

listen and they as a god and accept let us go or and bow down let us go or and pour libations

וְעָבְדוּ אוֹתָהּ דֶּרֶךְ עֲבוֹדָתָהּ אוֹ בְּאַחַת מֵאַרְבַּע עֲבוֹדוֹת אוֹ שֶׁקִּבְּלוּהָ

that they accepted it or worships of the four with one or its worship the way of it and worship

בְּאֵלֹהֵי. עִיר הַנִּדְחָת שְׁלֹא נִתְקַיְּמוּ בָּהּ וּבְמִדִּיחָיָהּ כָּל הַתְּנָאִים הָאֵלֶּה

these the conditions all of and in its proselytizers in it get fulfilled that did not condemned A city as a god

הֵיאֵךְ עוֹשִׂים לָהֶם, מִתְרִין וּמַעֲיִדִין בְּכָל אֶחָד וְאֶחָד מֵהֶן שֶׁעָבַד

who worshiped of them and one one against each and testify we warn to them do we do how

עֲבוֹדַת כּוֹכָבִים וְסוֹקְלִין אוֹתָם בִּיחִידִים שֶׁעָבְדוּ וּמִמּוֹנָם לְיִוְרְשֵׁיהֶם:

goes to their heirs and their property who worshiped as individuals them and we stone stars worship of

*This halacha outlines the specific plural phrasing required by the instigators to classify a town as a condemned city, and explains that if any conditions are missing, the idolaters are judged only as individuals.*

והיא־ דין עיר הנדחת. בזמן שתהיה ראויה להעשות עיר הנדחת.  
led astray a city to be made fitting that it is at the time led astray a city is the judgment of And how

בית דין הגדול שולחין ודורשין וחוקרין עד שיידעו בראיה  
clear with proof they know until and probe and investigate send Great the Court

ברורה שהדחה כל העיר או רבה וחזרו לעבודת  
stars to the worship of and they turned its majority or the city all of that was led astray

כוכבים. אחר כך שולחים להם שני תלמידי חכמים להזהירם  
and to return them to warn them Sages disciples of two to them they send that after

ולהחזירם. אם חזרו ועשו תשובה מוטב ואם יעמדו באולתן  
the Court in their folly they stand and if it is well repentance and perform they return if

בית דין מצוין לכל ישראל לעלות עליהן לצבא והן צרין עליהם  
and wage them besiege and they for the army against them to go up Israel all of command

ועורכין עמהן מלחמה עד שתבקע העיר. כשתבקע מיד  
they set up many immediately when it is breached the city is breached until war with them

מרבין להם בתי דינין ודנים אותם. כל מי שבאו עליו שני  
witnesses two against him who came one every them and they judge law courts of for them

עדים שעבד כוכבים אחר שהתרו אותו מפרישין אותו.  
if they are found him they separate him that they warned after stars that he worshiped

נמצאו כל העובדים מעוטה סוקלין אותן ושאר העיר נצול.  
if they are found is saved the city and the rest of them they stone its minority the worshipers all

נמצאו רבה מעלין אותן לבית דין הגדול וגומרין שם  
and they execute their judgment there and they conclude Great to the Court them they bring up its majority

דינם והורגין כל אלו שעבדו בסיה. ומפין את כל נפש אדם  
in it which is man soul of every — and they strike by the sword who worshiped these all of

אשר בה לפי חרב טף ונשים אם הדחה כלָה. ואם  
the worshipers were found and if all of it was led astray if and women children the sword by the mouth of

נמצאו העובדים רבה מפין את כל הטרף ונשים של עובדים  
the sword by the mouth of the worshipers of and women the children all of — they strike its majority

לפי חרב. ובין שהדחה כלָה בין שהדחה רבה סוקלין  
its instigators — they stone its majority that was led astray or whether all of it that was led astray and whether

את מדיחיה ומקבצין כל שָלָלה אל תוף רחובה. אין לה  
they make a street to it if there is not its street the midst of into its spoil all of and they gather

רחוב עושין לה רחוב. הנה רחובה חוצה לה בונין חומה חוץ ממנו  
it enters until from it outside a wall they build of it outside its street if was a street for it

עד שִׁיכְנִס לְתוֹכָהּ שְׁנֵאֲמַר אֶל תּוֹךְ רַחֲבָהּ. וְהוֹרְגִין כָּל נֶפֶשׁ חַיָּה  
in it which is living soul every and they kill its street the midst of into as it is said into its midst  
אֲשֶׁר בָּהּ וְשׁוֹרְפִין אֶת כָּל שְׁלָלָהּ עִם הַמְּדִינָה בְּאֵשׁ. וְשִׂרְפָתָהּ  
action is a commandment of and its burning in fire the city with its spoil all of — and they burn  
מִצְוֹת עָשָׂה שְׁנֵאֲמַר דְּבָרִים יג יז "וְשִׂרְפָתָהּ בְּאֵשׁ אֶת הָעִיר  
all of and the city — in fire and you shall burn 17 13 Deuteronomy as it is said  
וְאֶת כָּל שְׁלָלָהּ":  
— — its spoil

*This halacha details the step-by-step procedure for investigating, warning, conquering, and executing the judgment of an Ir HaNidachas.*

ה'ל' ז

#### דִּין נִכְסֵי הַצְּדִיקִים בְּעִיר הַנִּדְחָת

Halacha 7 • The Status of the Property of Righteous Inhabitants in a Condemned City

נִכְסֵי הַצְּדִיקִים שְׁפִתּוֹכָהּ וְהֵם שְׂאֵר יוֹשְׁבֵי הָעִיר שֶׁלֹּא הִדְחוּ  
go astray who did not the city the inhabitants of are the rest of and they that is within it the righteous The property of  
עִם רֵבָה נִשְׂרָפִין בְּכָל שְׁלָלָהּ הוֹאִיל וְיָשְׁבוּ שָׁם מִמוֹנָן אֲבָד.  
is lost their money there they dwelt since its spoil within the category of are burned its majority with  
וְכָל הַנִּהְנֶה מִמֶּנָּה בְּכָל שֶׁהוּא לוֹקָה אַחַת שְׁנֵאֲמַר דְּבָרִים יג  
13 Devarim as it is said once receives lashes that it is in any amount from it who derives benefit and anyone  
יח "וְלֹא יִדְבֶּק בְּיָדְךָ מֵאוֹמָה מִן הַתֵּרֵם":  
the banned property from anything to your hand shall cling And not 18

*This halacha teaches that the property of the righteous minority who did not worship idols is also destroyed along with the rest of the condemned city.*

ה'ל' ח

#### עִיר הַנִּדְחָת שֶׁהוּזְמוּ עֲדֵיהָ וְאִסּוּר בְּנִינָהּ

Halacha 8 • An Ir HaNidachas Whose Witnesses Were Proven Zomemim and the Prohibition of Rebuilding It

וְעִיר הַנִּדְחָת שֶׁהוּזְמוּ עֲדֵיהָ כָּל הַמַּחֲזִיק בְּנִכְסֶיהָ  
of its property who takes possession anyone were proven zomemim whose witnesses that was led astray And a city  
זָכָה וּמִתֵּר לִהְיוֹת בּוֹ שְׁהָרִי הוּזְמוּ. וְלָמָּה זָכָה בָּהּ  
it did he acquire And why they were proven since from it to benefit and it is permitted has acquired it  
זֶמֶמִּים  
שָׁכַל אֶחָד וְאֶחָד כָּבֵר הִפְקִיר מִמוֹנּוֹ מִשְׁעָה שֶׁנִּגְמַר דִּינוֹ.  
his judgment that was finalized from the time his property declared ownerless already and one one because each  
וְאִינָהּ נִבְנִית לְעוֹלָם וְכָל הַבּוֹנֶה אוֹתָהּ לוֹקָה שְׁנֵאֲמַר דְּבָרִים יג  
13 Deuteronomy as it is said receives lashes it who rebuilds and anyone forever rebuilt And it is not  
יז "לֹא תִבְנֶה עוֹד". וּמִתֵּר לַעֲשׂוֹתָהּ גִּנּוֹת וּפְרִדְסִים שְׁנֵאֲמַר לֹא  
not as it is said and orchards gardens to make it And it is permitted anymore shall it be rebuilt not 17  
תִּבְנֶה עוֹד לֹא תִבְנֶה מְדִינָה כְּמוֹ שְׁהָיְתָה:  
it was like as a city shall it be rebuilt not anymore shall it be rebuilt

This halacha discusses the status of property in an Ir HaNidachas if the witnesses are proven to be zomemim, and the prohibition against rebuilding the city.

ה'ט

### דין שׂירא העוֹבֶרֶת בְּעִיר הַנִּדְחָת

Halacha 9 · The Law of a Passing Caravan Led Astray in an Apostate City

שׂירא העוֹבֶרֶת מִמָּקוֹם לְמָקוֹם אִם עָבְרָה בְּעִיר הַנִּדְחָת וְהִדְחָה  
and was led astray that was led astray through the city it passed if to place from place that passes A caravan  
עָמָה. אִם שָׁהָתָה שָׁם שְׁלֹשִׁים יוֹם נִהָרְגִין בְּסִיף וּמְמוֹנָם אֶבֶד וְאִם  
and if is destroyed and their property by sword they are executed days thirty there it stayed if with it  
לֹא הָיוּ בְּסִקְלָהּ וּמְמוֹנָם לְיוֹרְשֵׁיהֶן:  
is to their heirs and their property are by stoning they not

This halacha details the legal status and punishment of a traveling caravan that is led astray while passing through an apostate city.

ה'י

### דין נכסי אֲחֵרִים וְנִכְסֵי הַרְשָׁעִים בְּעִיר הַנִּדְחָת

Halacha 10 · The Status of Outside Property and the Wicked Inhabitants' Property in an Er Nidachat

נִכְסֵי אֲנָשִׁי מְדִינָה אֲחֵרָה שֶׁהָיוּ מִפְקָדִין בְּתוֹכָהּ אִם עַל פִּי  
though · even within it deposited that were another a city the people of The property of  
שֶׁקִּבְּלוּ עָלֶיהָ אֲחֵרִיּוֹת אֵין נִשְׂרָפִין אֶלָּא יֵחָזְרוּ לְבִעְלֵיהֶן  
to their owners they shall return but rather burned are not responsibility upon themselves that they accepted  
שֶׁנֶּאֱמַר דְּבָרִים יָגִיד "שְׁלָלָהּ" וְלֹא שְׁלָל חֲבֵרָתָהּ. נִכְסֵי הַרְשָׁעִים  
the wicked The property of its neighbor the spoil of and not "its spoil" 17 13 Devarim as it is said  
שֶׁהָיוּ מִפְקָדִין בְּמְדִינָה אֲחֵרָה אִם נִקְבְּצוּ עִמָּהּ נִשְׂרָפִין  
they are burned with it they were gathered if another in a city deposited that were who were led astray  
בְּכָלֶלָהּ וְאִם לֹא אֵין מַאֲבִדִים אוֹתָם אֶלָּא יִנָּתְנוּ לְיוֹרְשֵׁיהֶם:  
to their heirs they shall be given but rather them destroy we do not not and if in its generality

This halacha clarifies that property belonging to outsiders kept in an apostate city is spared, while the wicked inhabitants' property kept elsewhere is only burned if gathered into the city.

ה'יא

### דין בְּהֵמָה וְעֶסֶה שֶׁל שְׁתֵּפוֹת בְּעִיר הַנִּדְחָת

Halacha 11 · The Status of Jointly Owned Property in a Condemned City

בְּהֵמָה חֲצִיָּה שֶׁל עִיר הַנִּדְחָת וְחֲצִיָּה שֶׁל עִיר אֲחֵרָה שֶׁהִיָּתָה  
that was other a city belongs to and half of which that is led astray a city belongs to half of which An animal  
בְּתוֹכָהּ הָיָה זֶה אֲסוּרָה. וְעֶסֶה שֶׁהָיָה כֵּן מִתְּרַת לְפִי שֶׁאִפְשָׁר לְחַלְקָהּ:  
to divide it that it is possible because is permitted so that is but dough is forbidden this behold within it

This halacha discusses whether jointly owned property, where one partner is from the condemned city and the other is from a different city, must be destroyed.

ה'יב

בהמה של עיר הנדחת שנשחטה אסורה בהנאה פשור הנסקל  
that is stoned like an ox for benefit is forbidden which was slaughtered that is led astray a city of An animal

שנשחט. שער הראש בין של אנשים בין של נשים שבה מותר  
is permitted that is in it women of whether men of whether of the head The hair which was slaughtered

בהנאה אבל של פאה נכרית הרי הוא מקלל שללה ואסור:  
and is forbidden its spoil is from the category of it behold foreign a wig of but for benefit

*This halacha details which items from a condemned city (Ir HaNidachas) are forbidden for benefit and which remain permitted.*

הלי יג

### דין פרות מחברין והקדשות בעיר הנדחת

Halacha 13 · The Status of Connected Produce and Consecrated Property in a Condemned City

פרות המחברין שבתוכה מתרין שנאמר דברים יג יז "תקבץ" דברים  
Devarim "you shall gather" 17 13 Devarim as it is said is permitted within it that is connected Produce

יג יז "ושרפת" מי שאינו מחסר אלא קבוצ ושרפה יצאו פרות  
produce excluding and burning gathering except lacking which is not that "and you shall burn" 17 13

המחברין שהן מחסרין תלישה וקבוצ ושרפה. והוא הדין לשער הראש  
the head for hair of is the law and this and burning and gathering detaching lacks which that is connected

ואין צריף לומר האילנות עצמן שהן מתרים והרי הן של  
belong to they and behold are permitted that they themselves the trees to say need and there is no

יורשיהם. ההקדשות שבתוכה קדשי מזבח ומותו שנאמר זבח  
the sacrifice of as it is said shall die the Altar consecrated items of within it Consecrated property their heirs

רשעים תועבה. קדשי בך הבית יפדו ואחר כך  
that and after shall be redeemed the Temple the maintenance of consecrated items of is an abomination wicked people

שורפין אותן שנאמר דברים יג יז "שללה" ולא שלל שמים:  
Heaven the spoil of and not "its spoil" 17 13 Devarim as it is said them we burn

*This halacha details which items in a condemned city are excluded from the destruction, such as connected produce and Temple-treasury property.*

הלי יד

### דין קדשים ותרומות בעיר הנדחת

Halacha 14 · The Status of Consecrated Animals and Terumab in a Condemned City

הבכור והמעשר שבתוכה תמימים הרי הן קדשי מזבח וימותו.  
and they must die the altar are holy things of they behold unblemished that are within it and the tithe The firstborn

ובעלי מומים הרי הן בכלל בהמתה ונהרגין. התרומות שבתוכה  
that are within it The terumos and are slain its animal are in the category of they behold blemishes and those with

אם הגיעו ליד כהן ירקבו מפני שהם נכסיו. ואם עדיו הן  
they still and if his property that they are because they must rot a Kohen the hand of they reached if

בְּיַד יִשְׂרָאֵל יִנָּתֶנּוּ לְכֹהֵן שֶׁל מְדִינָה אֲחֵרָת מִפְּנֵי שֶׁהוּא  
that they are because another a province of to a Kohen they shall be given an Yisrael are in the hand of  
נִכְסֵי שָׁמַיִם וְקִדְשָׁתוֹ קִדְשַׁת הַגּוֹף:  
the body is holiness of and their holiness Heaven the property of

This halacha details the status of holy animals and priestly tithes found within a condemned city, distinguishing between personal property and the property of Heaven.

הל' טו

דִּין מַעֲשֵׂר שֵׁנִי וְכֹתֵבֵי הַקֹּדֶשׁ בְּעִיר הַנִּדְחָת

Halacha 15 · The Law of Second Tithe and Sacred Writings in an Apostate City

מַעֲשֵׂר שֵׁנִי וְכֹסֶף מַעֲשֵׂר שֵׁנִי וְכֹתֵבֵי הַקֹּדֶשׁ שֶׁבְּתוֹכָהּ הֵרִי אֵלֶּה  
these behold that are inside it the holiness and writings of second tithe and money of second Tithe  
יִגָּזְזוּ:  
must be entombed

This halacha discusses the status of holy items and tithes found within an apostate city, which must be entombed rather than destroyed.

הל' טז

הַדִּין בְּעִיר הַנִּדְחָת וְהַשְׁפַּעַת הַבְּרָכָה

Halacha 16 · The Judgment of an Ir HaNidachas and Its Spiritual Blessings

כָּל הָעוֹשֶׂה דִּין בְּעִיר הַנִּדְחָת הֵרִי זֶה כְּמִקְרִיב עוֹלָה  
a burnt offering is like one who offers this behold that is led astray on a city judgment who performs Anyone  
כָּלִיל שֶׁנֶּאֱמַר דְּבָרִים יג יז "כָּלִיל לָהּ" אֱלֹהֶיהָ. וְלֹא עוֹד אֵלָּא  
but only And not your God" to Hashem "entirely 17 13 Devarim as it is said entirely consumed  
שֶׁמֶסֶלֶק חֲרוֹן אַף מִיִּשְׂרָאֵל שֶׁנֶּאֱמַר דְּבָרִים יג יח "לְמַעַן יָשׁוּב ה'  
Hashem will turn back "so that 18 13 Devarim as it is said from Israel anger the fierce that it removes  
מִחֲרוֹן אָפוֹ. וַיָּבִיֵּא עֲלֵיהֶם בְּרָכָה וְרַחֲמִים שֶׁנֶּאֱמַר דְּבָרִים יג יח  
18 13 Devarim as it is said and mercy blessing upon them and it brings His anger" from the fierceness of  
וְיָנַת לָהּ רַחֲמִים וְרַחֲמָהּ וְהִרְבָּה:  
and He will multiply and He will have mercy to you "and He will grant  
you" mercy on you

The Rambam explains that executing judgment upon a city led astray is spiritually equivalent to offering a burnt offering and brings Divine mercy upon Israel.

#### CHAPTER SUMMARY

The chapter details the complete halachic process and execution of an Ir HaNidachas. A city can only be condemned if it is led astray by two or more men from its own tribe and city who use plural language to entice the residents, and if those led astray number between one hundred people and a majority of the tribe. If these conditions are met, the Sanhedrin sends Torah sages to call them to teshuvah; if they refuse, the nation wages war against the city. Those who worshiped are tried, and if they constitute the majority, they are executed by decapitation, while the beguilers are stoned, and all the city's property—including the property of the righteous residents who lived there—is gathered into the public square and burned completely as a mitzvah.

The laws of the Ir HaNiddachas (the city led astray) teach us a profound lesson about the power of our environment and the company we keep. The Torah reveals a striking halachah: if a righteous person lives in such a city, even though he never served the avodah zarah and remained completely faithful to Hashem, his property is still destroyed along with the spoils of the wicked. The Rambam explains the reason: "Since they lived there, their property is lost."

This is not a mere technicality; it is a fundamental principle of spiritual reality. The atmosphere we choose to immerse ourselves in, the neighborhood we live in, and the friends we surround ourselves with inevitably leave an imprint on us. We cannot remain completely unaffected by a toxic environment, even if we believe our personal faith is ironclad. By choosing to remain in a place of spiritual decay, a person binds their destiny to it.

Conversely, the Torah goes to extraordinary lengths to prevent this tragedy. Before any action is taken, the Sanhedrin sends two Torah sages to warn the people and motivate them to do teshuvah. Hashem does not desire destruction; He desires return. We must learn from this to actively seek out environments of Torah and yiras Shamayim that lift us up, and to always leave a door open for others to make teshuvah and return to the right path.

Today, take a look at your daily environment, whether it is your physical surroundings, your social circle, or the digital spaces you occupy. Identify one negative influence or environment that you can distance yourself from, and replace it with a positive, Torah-filled connection.